

KAHAB's EVIL:

A
F U N E R A L
DISCOURSE
O N
A Late Occasion.

1 Kings xvi. 30.

*And Ahab the Son of Omri did Evil in the
Sight of the Lord above all that were
before him.*

The Fifth Edition.

L O N D O N:

Printed and sold by J. Moore in Fleet-
Street, 1714. (Price 6 d.

ALPHABETICAL
A
RUNE
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AHAB'S EVIL.

I Kings xvi. 30.

And Ahab the Son of Omri did Evil in the Sight of the Lord above all that were before him.

IN this Chapter you have an Historical Account of the wicked Reigns of Five of the Kings of Israel. It begins with the Reign of *Baasha*, who ^{I Kings xv. 33.} reign'd over Israel 24 Years, whose Idolatry, Treachery, and Murder, was not only reprov'd by the Prophet, but threaten'd with the Destruction of him and his whole Posterity; who yet notwithstanding this, and those seasonable Warnings in the History of God's Judgments upon *Jereboam* his Predecessor, remain'd still obdurate and hard, a certain Presage of Ruin not to be warn'd by the Overthrow of others. *Jereboam's* Destruction should have been *Baasha's* Caution; for the like

Sins bring the like Punishments, and yet dares he commit the very same again and again, for which God did not fail to fulfil his Threatning.

Verse 8, 9, 10. The second that succeeded was *Elah*, the Son of *Baasha*, who, when he was drunk with Wine, was drown'd in Blood, and with him perish'd all the House of *Baasha*, according to the Word of the Lord. Thus did *Zimri* destroy all the House of *Baasha*, according to the Word of the Lord which he spoke against *Baasha*, by *Jehu* the Prophet.

From Ver. 11 to 17. The third King was this *Zimri*, who murder'd his Master, who, tho' an Instrument in God's Hand to destroy the House of *Baasha*, yet Righteous Heaven suffer'd him not long to reign; for God in one Week's time having worn this Rod to the Stump, as good for nothing, he casts it into the Fire, and burns it. And it came to pass when *Zimri* saw that the City was taken, that he went into the Palace of the King's House, and burnt the King's House over him with Fire, and died.

Verse 18. Tyrants (saith one) cruel to others, are left to be cruel to themselves.

From Verse 21. to 28.

Fourthly, Upon this *Omri*, succeeds, who reign'd over *Israel* 12 Years: He reign'd 4 Years in a State of War with *Tibni*, and 8 Years in Quietness, without any Corrivall: But this wicked King did worse than any of his Predecessors, for he not only worshipp'd Calves, but Devils too; and by his wicked Example, not only encourag'd the Peo.

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People to fall in with Devil-Worship, but also binds them to it by a damnable Law, a Government which was never like to prosper long. *Shall the Throne of Iniquity* Psa. xciv.
have Fellowship with thee, which frameth 20.
Mischief by a Law? But

The fifth and last of these Kings in this Chapter we find was *Ahab*. And now surely Verse 29,
 ly one would have thought that *Ahab* to the End.
 should have taken Warning from the Vengeance of God upon those wicked Kings that reign'd before him; but instead thereof he goes beyond them all; for tho' *Omri* the Father was bad, yet his Son *Ahab* was much worse, a *none-such Sinner*; the Kingdom was never in such a degenerate State as now, nor was there ever such a wicked King upon the Throne as *Ahab*. *And Ahab the Son of Omri did Evil in the Sight of the Lord above all that were before him.* In which Words you have,

First, the Subject, and that described by his Pedegree [*and Ahab the Son of Omri*] wicked *Omri*, wicked *Ahab*, like Father, like Son.

Secondly, What is predicated, or said of him, and that in three Particulars.

1. That he did Evil [*And Ahab the Son of Omri did Evil.*]

2. That

2. That he was openly bold and presumptuous; [*He did Evil in the Sight of the Lord;*] he was a Transgressor of the first Rate, his Sins were very grievous in the Sight of God.

1 Kings
xxi. 25.

3. That he was grown to an unparallel'd Height of Wickedness [*above all that were before him*] a none-such Sinner; for there was none like him, which did sell himself to work Wickedness in the Sight of the Lord.

From whence then I observe this Doctrine.

Doct. That God's Eye is upon, and takes Special Notice of all the Actions of Kings or Queens, whether good or evil. The most obscure and hidden Things are obvious to the Eye of God; And Ahab did Evil in the Sight of the Lord, &c.

And here it will not be amiss to enquire into those Evils which Ahab was guilty of in the Sight of God.

1 Evil.

Verse 31.

First, Ahab did Evil in marrying that Zidonian Jezebel, who was an Idolatress, a Murderess, a Witch, a Whore. This we find in the Front of all his Evils, and the very Cause of all the rest. And it came to pass as if it had been a light thing for him to walk in the Sins of Jereboam, the Son of

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of Nebat ; that he took to Wife Jezebel, the Daughter of Ethbaal, King of the Zidonians, &c. a fatal Day to Ahab. And this was Solomon's Fault (tho' expressly forbidden) to marry Wives of the Nations ^{1 Kings xi.} concerning which the Lord had said unto the ^{2.} Children of Israel, ye shall not go in to them, neither shall they come in to you, &c.

Secondly, He did Evil in falling away to ^{2 Evil.} Idolatry ; a horrid and most dreadful Evil, and of all Vices, the most offensive to God, the most dangerous and damnable to Man. The Practice of it is Abomination, and the Persons committing it are made abominable and accursed, *Deut. vii. 26.* It is a Work of the Flesh, *Gal. v. 20.* The Service of the Devil, *Deut. xxxii. 17.* Yea, it draws Men by the Judgment of God into monstrous and unnatural Sins, *Rom. i. 24, 26.* See the sad Consequence of marrying that cursed Woman ; for then he went and served Baal, and worshipp'd him, *And he reared up an Altar for Baal,* ^{Verse 32,} *in the House of Baal, which he had built in* ^{33.} *Samaria, and made a Grove ; and Ahab did more to provoke the Lord God of Israel to Anger, than all the Kings of Israel that were before him.* And all this was by the Perswasion of that wicked Jezebel, whom ^{1 Kings} *Jezebel his Wife stirred up, and he did very* ^{xxi. 25, 26.} *abominably in following Idols, &c.* Thus
Solo.

1 Kings,
xi. 4.

Gen. iii.
17.

Solomon growing careless, would marry with idolatrous Wives; and how was he at last overcome and taken with their Superstition? *And it came to pass, when Solomon was old, that his Wives turn'd his Heart away after other Gods, &c.* This was the Ruin of all, and the very first thing that ruin'd the World, was by hearkening to the Voice of a Woman; for thus was Adam, that innocent Man, undone by a Woman, which (saith one) *tho' given for a Comforter, yet not for a Counsellor, much less for a Controuler*: Therefore God, in his first Sentence, expresseth this as the Cause, *because thou hast obey'd the Voice of thy Wife.* And thus was Ahab ruin'd by matching with that Hell-Cat, or Zidonian Witch, who drew him into the House of her Gods, to fall in with her Idol-worship, *a Story sufficient to have warn'd many of our Princes in England, had they not been infatuated.*

1 Kings
xviii. 4.
13.
1 Kings
xix. 10,
14.

Thirdly, Ahab's Evil was in killing the Prophets, and digging down the Altars of the Lord, or suffering it to be done by Jezebel, and her Creatures. No doubt but in those *High-flying Times*, the People of God were look'd upon as a Parcel of *Fanaticks*, and therefore down with their Altars, knock out their Brains; hang 'em *Low-Church-Dogs*. The Mob, no doubt, were af-

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after this manner set on by *Baal's* Priests, under the Protection of *Jezebel*; and thus were both Ministers and Altars destroy'd, contrary to *Law, Religion, and Reason*.

Fourthly, He was guilty of *Covetousness*, a Sin that is always hard and greedy; a covetous Man can soon become a Butcher, or any thing that's cruel: He that is given to this wicked *Covetousness*, cares not what befalls another, so he may have his Lucre; he wisheth Death to whatever stands between him and his Gain; *Covetousness* always draws after it a long Tail of Craft and Cruelty; it is the Root of Discontent, Theft, *Josh. vii. 21.* Treason, *Matt. xxvi. 15.* Adultery, Fraud, Idolatry, *Col. iii. 5.* and Murder; and in this was *Ahab* guilty in coveting *Naboth's Vineyard*. You must know, that *Naboth* had a Vineyard nigh to one of *Ahab's* Palaces, and so was oft in *Ahab's* Eye, which (saith one) the Devil made a Burning-Glass, to set his Heart on Fire to covet it. *Ahab* looked and lusted, as *Achan* had done before him. And *Ahab* spake unto *Naboth*, saying, give me thy Vineyard, that I may have it for a Garden of Herbs, because it is near unto my House, &c. *Ahab* long'd for a Sallet of Herbs out of *Naboth's* Vineyard, tho' a dear one it prov'd at last; yea, and so vehement was *Ahab's* Desire after this Vineyard, that he was not able to bear *Naboth's* Denial: He

B

would

4th Evil.

1 Kings,
 xxi. 2.

1 Kings,
xxi. 4.

would neither eat nor drink, nor see any one; *he lay'd him down upon his Bed, and turn'd away his Face and, would eat no Bread.* Because his covetous Humour was not gratify'd, he must needs lie down and die in a Pet. Now as *Ahab* thus lay, *Jezebel* she comes to comfort him, *and said unto him, why is thy Spirit so sad, that thou eatest no Bread,* cheer up, eat, and let thy Heart be merry, and I will give thee the Vineyard of *Naboth*.

5th Evil.

1 Kings,
xxix. 10.

Fifthly, Naboth must die for it, and this was another Evil; and the whole Intrigue and Execution of this you will find as followeth. *Jezebel*, that painted Hag, in order to make good her Promise, consults the *King's Secretary*, and accordingly Letters were writ in *Ahab's* Name, and seal'd with his *Broad Seal*, and sent to the Magistrates of *Jezreel*. The Contents thereof were, that a Fast should be by them proclaim'd, and *Naboth* set on high, and then *two Knights of the Post* must come in, and charge him with Blasphemy against God and the King, for which they should stone him to Death. *And she wrote in the Letters, saying, proclaim a Fast, and set Naboth on high among the People, and set two Men, Sons of Belial before him, to bear Witness against him, saying, thou didst blaspheme God and the King, and then carry him out*

A H A B'S EVIL.

I I

out and stone him, that he may die. What damnable Diffimulation was this, to act the greatest Villany under the fairest Shew of Piety? *Dissembled Sanctity is double Iniquity; for the most part, horrid are those Projects that Woman are concern'd with;* but right or wrong, poor Na-^{2 Kings,} both is carried out and stoned; yea, and his ^{ix. 26.} Sons with him, that no Heir might be left of the Vineyard, and there was the Broad Seal for all this. Now, whether the Queen had stoln the King's Seal or no, it matters not, it was sufficient to the Magistrates of *Jezreel* that they had their Commission under the King's Seal; a fair Copy for bloody Princes to write after, who love themselves to be accounted innocent! And thus were above 200000 of poor Innocents murder'd in *Ireland* in the Year 1640 by Authority from under the Broad Seal. Well, *Naboth* is dead and gone, and *Ahab* has gotten the Possession of his Vineyard; *but the Triumph* ^{Job. xx. 5.} *of the wicked is but short, and the Joy of the Hypocrite but for a Moment;* for no sooner was *Ahab* gotten into his new Garden, but *Elijah* comes with his Commission from God to *Ahab*, and what saith he, *Be-* ^{1 Kings,} *cause thou hast sold thy self to work Evil in* ^{xxi. 20,} *the Sight of the Lord, behold I will bring* ^{21, 22, 23,} *Evil upon thee, and will take away* ^{24, 25, 26.} *thy Posterity, and will cut off from Ahab him that pisseth against the Wall, and him*

B 2

that

that is shut up and left in Israel; and I will makethine House like the House of Jeroboam the Son of Nebat, and like the House of Baasha the Son of Elijah, for the Provocation wherewith thou hast provoked me to Anger, and made Israel to sin. — And of Jezebel also spake the Lord, saying, the Dogs shall eat Jezebel by the Wall of Jezreel. — Him that dieth of Ahab in the City, the Dogs shall eat, and him that dieth in the Field, shall the Fowls of the Air eat. — But there is none like unto Ahab, which did sell himself to work Wickedness in the Sight of the Lord, whom Jezebel his Wife stirred up. God here threatned Blood for Blood, not only upon himself, but his whole Posterity.

Object. *Objection.* But perhaps you'll say, the Prophet charges *Ahab* with the Murder of *Naboth*, when he did it not, for it was his Queen who had stoln his Seal that was the Occasion of that Blood. — To which I answer.

Answer. If he were innocent, why then did he not proclaim them Rebels, and punish those who were the chief Actors in that bloody Tragedy; or why did he so readily take Possession of *Naboth's* Vineyard? However, the Heart-searching God, before whom all things are naked and open, charges him with the being privy to that foul and bloody Fact, who tho' otherwise

wife a Man extreamly wicked, yet had he not that Assurance to deny that Evil of which he was guilty in the Sight of the Lord.

Sixthly and lastly, *Abab* did Evil in making a Peace with *Benhadad*; the Story is this, *Benhadad* the King of *Syria*, gathers a vast Army, consisting of 32 Kings, &c. and with them came up and besieged *Samaria*, the Metropolis of the Kingdom, with a Design to make a Conquest of it; whereupon, *Abab* calls the Senate or Parliament of the Kingdom together, and acquaints them with the unreasonable Demands of *Benhadad*. Then the King of *Israel* called the Elders of the Land, and said, mark I pray you, and see how this Man seeketh Mischief, for he sent unto me for my Wives, and for my Children, and for my Silver, and for my Gold, and I denied him not: Upon which the whole Assembly advised him to a Denial, and rather stand it out to the Issue of a bloody War. This did so enrage *Benhadad*, that he swears by all his Gods to turn *Samaria* into a Heap of Dust, and that his Souldiers should carry it away by Handfulls; and accordingly he prepares his Army, and makes ready for the Storm of *Samaria*; but *Abab* with his 232 Captains, and his 7000 Soldiers, marches forth to meet 'em, and upon his first Stroke,

VI. Evil.

^{i Kings}
xx. 1.

Ver. 7.

Ver. 8.

Ver. 20.

Stroke, slew as many of the *Syrians* as themselves were in Number, *and they slew every one his Man*, which put the *Syrians* in such a Consternation, that they fled away in dreadful Confusion; but King *Ahab* pursuing them, slew them with a great Slaughter; a Glorious Campaign.

1 Kings

xx. 27

The Year after, *Benhadad* rallies again, and with a numerous Army, he encamped near *Aphek*, and *Israel* pitched their Tents just before them like Two little Flocks of Kids; but the *Syrians* filled the Country: in this Posture they continued for Seven Days, but upon the Seventh Day they joyn'd Battle, in which *Israel* smote them Hip and Thigh with a great Slaughter, insomuch, that there fell that Day before *Israel*, an Hundred Thousand *Syrians*; the rest fled to *Aphek*, where the very Wall of that City (under which they were got to shelter) turn'd over by an Earthquake, and destroy'd Twenty and Seven Thousand more; and now how great was *Ahab* like to be by his Victories, obtain'd over the *Syrians* once and again? Now that proud and haughty Prince *Benhadad*, was brought to his Knees, humbled in Sackcloth, and ready halter'd to *Ahab's* Hand; never had Prince a better Opportunity to have put an End to future Controversies than *Ahab*, and yet this besotted King, in the very Career
of

of Victory, makes a foolish Peace, by which he lost the Glory of all his former Victories. The Peace is made, and Articles are agreed on; *Ramoth-Gilead* was to be restor'd without any Equivalent that I read of; but this Article was not observ'd, and what better could be expected? However, *a Piece he would have, and see what he got by it*; for his new Friend fought with him for his Life not long after, and he might thank himself for that: *Abab* was now grown absolute, and perhaps thought it his Prerogative to make Peace or War, and therefore this he was resolv'd upon, and a dear Peace it prov'd to him; for, *Thus saith the Lord, because thou hast let go out of thy Hand, a Man whom I appointed to utter Destruction, therefore thy Life shall go for his Life, and thy People for his People.* And this was soon made good; for not long after his *Glorious Peace*, he was suddenly cut off; according to the Word of the Lord. Well, *Abab's* dead, and a good Riddance of him, *his Life was not worth a Prayer, nor his Death a Tear*; for he did Evil in the Sight of the Lord, above all that were before him.

Thus have I shewn you in Six Particulars, wherein *Abab* did Evil in the Sight of the Lord, it remains therefore that this be improv'd. And

First,

Use, I.

First, If this be so, let that be then Good or Evil in our Sight, which is so in God's Sight.

If *Abab* did Evil in the Sight of the Lord, let none say he did that which was right; for that is calling Evil, good, and Darknes Light; but Wo unto such! *Wo unto them that call Evil Good, and Good, Evil; that put Darknes for Light, and Light for Darknes; that put Bitter for Sweet, and Sweet for Bitter.* It hath been a Custom among us for many Years (arising from I know not whence) upon Mention of deceased Princes, to use the Expression of *Blessed Memory*, I shall therefore reflect back upon the Lives of some of our Kings, that we may see how many of them have deserv'd the Memory of *Blessed*. And first, for

King *James* the I. he came to the Crown of *Great Britain*, in the Year 1602, whose Father we find it difficult to give you any Account of. What I have read of him, was this, that ' *Mary Queen of Scotland* (being a lusty young Widow) ' marries the Lord *Darby*, at which time ' she had for a Reserve in great Favour, ' an *Italian* Fidler, and *Bothwell* a Scotch Lord: After Marriage the Queen proves ' with Child, the King her Husband, that ' was Lord *Darby* (enrag'd by some Information)

aforesaid Protestant Divine, Monsieur de *Boisloire* turn'd Roman Catholick, after he had 50 Years profess'd the Protestant Religion.

At another Time at *Theobolds*, when all the godly Divines (then call'd *Puritans*) had presented their Petition to King *James*, for the Change of Church Government, he then kneeling on the Ground, and lifting up his Hands towards Heaven, *desired God to curse him and all his Bearns, if he did not do it.* I shall make mention but of one more, which is that dreadful Curse used by him in his Charge to his Judges, upon the Examination of the Murder of *Sir Thomas Overbury*, as followeth;

My Lords, I charge you as you will answer it at that great and terrible Day of Judgment, that you examine it strictly, without Favour, Affection, or Partiality; and if you shall spare any guilty of this Crime, God's Curse light upon you and your Posterity; and if I shall spare any that are found Guilty, God's Curse light on me and my Posterity for ever. Accordingly, Seven Persons were by the Judges condemn'd to die for that Murder; Four of the least Account were executed; and notwithstanding the Curse, the Three great Ones the King pardons, and to *Somerset* himself, he was most profusely liberal all his Days. *Now how far this Curse was entail'd, the Reader may*

may judge by the Sequel: However, this absolute Prince, after he had rid and gaul'd the Necks of his People for about 22 Years, was by the help of a Plaister and Powder from the Duke of Buckingham, as it was thought, laid into a deep Sleep: Things thus consider'd, it must be said that James as well as Ahab, did Evil in the Sight of the Lord.

After him, in the Year 1625, succeeded his Son *Charles the I.* that most stubborn Prince: History gives us a large Account of his Reign and Government, which saith, His Parliaments he dissolv'd for their reasonable Motions, and rather than he would be beholden to them, he pawns his Crown-Jewels in the *Low-Countries*, which with the Revenues of the Crown, was soon consum'd by *the Prodigality of the Court*; and being resolv'd for an Arbitrary Government, he consults a new Ministry.

Sir *James Lay*, newly made Earl of *Marlborough, Weston*, Lord Treasurer, and *Cottingham* (all new Men of very small Beginnings) fit Persons to be employ'd in his Arbitrary Designs, which was to raise Money without the Consent of Parliaments: The Farmers of the Customs he compels to answer his Demands; the City of *Salisbury* is prest with a Loan of 1000 Pounds, the City of *Bristol* with 3000, which by some Aldermen of the City was deny'd,

for which they were laid by the Heels till the King had the Money. Several of *St. Clement Danes*, the *Savoy*, the *Dutchy*, and other Parts within the Liberties of *Westminster*, for refusing to subscribe the Loan, were imprest to serve in the King's Ships; many of great Rank were committed to Prison, and the meaner sort were listed for Soldiers. Sir *P. Hayman*, for refusing the Loan, was sent into the King's Service; yet all this serv'd not to *defray his Court Expences*, and therefore another Parliament was thought fit to be summoned, in the Year 1626, which was no sooner done, but the House of Commons charge the Duke of *Buckingham* with the Death of King *James* his Father; but the King, as it was thought, being too sensible of that Matter, to make all sure, first sends to Prison Sir *Dudly Diggs*, and Sir *John Elliot*, the chief Managers thereof, whose Proofs and Examinations were all ready, and then in a great Rage dissolves the Parliament, saying, with a stern Comportment as he was disrobing himself, *That it should be the last time that ever he would put them on.* See the natural Obstinacy of this most unhappy Prince, who in Affront and Despight of the Justice of the Parliament, would not suffer so much as his own Father's Death to be call'd to an Account; yet did the Lord in his own
time

time, bring to Judgment that crying Sin of Blood, for that Justice that the King deny'd, God sent by the Hand of *John Felton*, who stab'd this Duke at *Portsmouth* with a Ten-penny Knife, that he instantly gave up the Ghost, with these Words, *God's Wounds I am slain.*

And so absolute was this Prince, that he publish'd a Proclamation prohibiting the People *so much as to talk of another Parliament*, the which was punctually observ'd for 10 Years together, insomuch that all wise Men then conjectur'd, that the Liberties of the Kingdom were buried together in the Interments of all Parliaments, in which time the King raises Money without the Leave of his Subjects, and against the known Laws of the Kingdom, with that Rigour, as if an Act had pass'd for the same Purpose; the Merchants were oppressed, and great Impositions were laid upon Thread; vast Sums of Money were rais'd upon the Law of Knight-hood, with Projects of all Kinds; many Ridiculous, many Scandalous, and all very Grievous, and yet such was his Indigency, that he borrowed of all the principal Gentlemen wherever he came: But tho' he borrow'd, yet he paid it not again. Delinquents were protected and encourag'd; and tho' Dr. *Manwaring's* Books were suppress'd by Proclamation, and himself disabled by Sentence.

Sentence, yet was he pardon'd, and preferred to a good Living *. Archbishop *Abbot* was sequestred from his Office, for refusing to licence Dr. *Sibthorp's* Sermon; and his Soldiers committed great Outrages without the least Redress.

* We have
had the
same game
play'd over
again.

And now was the State of the Protestant Religion reduc'd to the next Step of Conformity of *Rome*; for *Masses and Mass-Priests* were not only permitted in the Face of the Court, but throughout the Kingdom; not only in a tacite Connivance, but in an open Way of Toleration. 'Twas also this *pious and blessed Martyr*, that publish'd a *Declaration* for prophaning the Lord's Day by *Sports and Pastimes*. You may then judge what a Protestant he was, not only by this, but his Cabinet Letters at *Naseby*; his Heartiness to the Protestants of *Rochel*, and that bloody Masacre in *Ireland*, in the Year 1640. in which above 200000 Souls were cut off: Why should he be so pitiful and solicitous to have those *Irish Rebels* spar'd, if he were not conscious that no Man were more guilty than himself?

The King having thus far waded in the Depth of his Arbitrary Strains, squeezing his Subjects as long as there was any thing to come, is at length by his own Extremity, and the Importunities of the People, prevail'd upon, after Ten or Twelve Years,

to

to call another Parliament, and this his last Parliament, was summon'd from *Tork*, Nov. 3d 1640. and sat down at *Westminster*; but the King perceiving them to fly high at his *chief Ministers, and Work-Masters of his former Arbitrary Projects*, for high Misdemeanours (to cross the Parliament) defends and protects them, and with all, takes an Occasion against Five of the Members of the House, Mr. *Pym*, Mr. *Hambden*, Mr. *Hollis*, Mr. *Stroud*, and Sir *Arthur Haslerige*; these he sends his Warrant for, but upon secret Notice they got out of the House: The next Day being the 4th, of *January*, the King comes after a hostile Manner, and enters the House, attended with his Guards and 300 arm'd Cavaliers, most of them of desperate and forlorn Fortunes, to the great Surprize of the Parliament; but finding himself disappointed in his Expectations, after some severe Threats, departs, and within a few Days leaves his Court and Parliament; and notwithstanding the many Intreaties for his Return, he continued his Residence at *Tork*, where he set up his Standard against his Parliament, arraying the poor People against themselves, to the Slaughter of many Hundreds of Thousands of poor innocent Souls, meerly to satisfy the *Lust and Pleasure of a wilful stubborn King*, a strange Passion in this Prince,

† Let Tray-
tors look to
it; the like
Sins de-
serve the
like Pu-
nishments.

Prince, when no Power will content him but that of Absoluteness, to be Master over the Lives and Fortunes of his Subjects; but this at last prov'd his own Overthrow: For after Eight Years Wars with his Parliament, in the Year 1648, he was *taken, arraign'd, condemn'd and beheaded* at his own Door, the same Place where the first Blood was spilt by his own Servants the Cavaliers; and those Two Tools, the Earl of *Strafford*, and the Archbishop of *Canterbury*, were both doom'd to the Block, as being Traytors to their Country. † I have only this to say, If I may believe History, that this King was a Man more belov'd, honour'd and obey'd, than any of our Kings before him, and yet a Prince that rais'd and wasted more Treasures, wilfully spilt more innocent Blood, divested more the Lands and Habitations of his Subjects, ruin'd more Families, and more embroil'd this gallant Nation, than any since the coming in of the *Norman Race*, and yet *he liv'd a Saint, and dy'd a Martyr* and (if you please) of *Blessed Memory*.

The next to this was *Charles II.* or the Royal C——y, who began his Reign in the Year 1648. And now comes in the Devil and all his Works; for here's a Man given over to *Luxury and Uncleannefs*, as many living Witnesses can testify. With this Prince

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Prince enter'd a Flood of Debauchery, Atheism, and all manner of Prophaneness; the Land was overflown in all Parts, with Quarrelling, Fighting, Swearing, Cursing, Drunkenness, and Whoredom; the Roads, the Streets, and Houses ringing with Damnes, and strange new invented Blasphemies; obscene Discourses every where abounding, which could not otherwise be expected, when we had so great a Person for our Pattern; for like Prince, like People, *regis ad exemplum*, &c. People dress themselves by the Looking-Glass of their Prince.

New were their Plots of all kinds, by which many a brave Man was cut off, and bloody Designs against *Holland*, tho' all the while in League with them; all Places, Civil, Military, and Ecclesiastical, were fill'd up with Men of prophane Lives; He was an *Hypocrite*, a *Covenant-breaker*, and a *bloody Persecutor*. Historians say, that upon the Restoration of this King, certain Dissenting Ministers were sent over to *Holland*, among which was the Reverend Mr. *Case*, who coming to the King's Lodging, and desiring to be admitted into his Presence, were led into a Chamber next his Closet, and told withal, that the King was *busy at his Devotions*, and that they must stay until he had done; and being thus left alone, and hearing a Sound of groaning Piety, Mr. *Case* steps to the Clo-

D

set-

set-Door, where he hears the King pray thus, *Lord since thou art pleas'd to restore me to the Throne of my Ancestors; grant me a Heart constant in the Exercise and Protection of thy true Protestant Religion. Never may I seek the Oppression of those, who out of Tenderness of Conscience, are not free to conform to outward and indifferent Ceremonies; with a great deal more to the same Purpose; at which Mr. Case was exceedingly transported, and with Eyes and Hands lifted up, tells the rest of his Brethren, That they had gotten an Angel of a King. All this was done in Hypocrisy, as appear'd by his Carriage afterwards, for notwithstanding that Covenant that he made with them, he turn'd out 2000 Godly Ministers out of their Churches on the Day commonly call'd Black Bartholomew; after which, what severe and cruel Laws were there executed against them, breaking open their Doors, rifling their Houses, seizing their Estates, casting them into filthy Prisons, where, by close Confinement, Multitudes of them perish'd; many were convicted without Hearing, or Jury, and some were put to Death for their Conscience-sake; the Meeting-Houses were shut up, while the Bawdy-houses were open.*

Yea, and Dissenting Ministers were prohibited from dwelling within *Ten Miles of any City, Town-Corporate, or Borough, or any*

any Place where they had preach'd since the Act of Oblivion; nor were they suffer'd to teach School by themselves, or any others. † Yea, Women were forbid the same, until they had taken the Test. Thus this King continu'd to persecute many of the People of God, whilst himself made Provision for the Flesh, to fulfil it in the Lust thereof; but how he died, * is best known to God, and those who were about him, of whom it must be said that he did *Evil in the Sight of the Lord, above all that were before him.*

† A fair
Copy for
our Anti-
Schisma-
ticks

* 'Tis
thought he
was poi-
son'd.

The next that succeeded, was K. James II. who began his Reign in the Year 1684. And this King, tho' not altogether so lascivious as the former, yet was *he a very Bigot to the Church of Rome*; 'for no sooner (as 'a late Author saith) did he come to the 'Throne, but *Mas-Houses* were set up, 'and in all haste Protestants must be converted to his Faith, and therefore Weekly Sermons were appointed for that Purpose, in which Discourses with a bare Face they assert, *That our English Bibles were stuff'd with Lies*; their Popish Catechisms were put into many Hands, to make Profelytes; Father Peters made *Privy-Counsellor*, to confront the Bishops of *Canterbury* and *London*; *Magdalen College* in *Oxon* was fill'd with Romish Priests; Crowds of *Irish* Papists call'd in

* *How
much do
our Anti-
Schisma-
ticks re-
semble the
Papists
who turn
out their
Brethren
the Dissen-
ters?*

‘ upon us, with a Standing Army, headed
‘ with Popish Officers, to the great Terror
‘ of the City; the Priests and Jesuits ap-
‘ pear publicly in their Religious Ha-
‘ bits, under Promise of Protection; the
‘ Test in all haste must be taken off; *Oats,*
‘ *Dangerfield,* and *Johnson,* most barba-
‘ rously used, and Hundreds sacrific’d in
‘ the West; Protestants were put from all
‘ Employment, both Civil and Military;
‘ * illegal Prosecutions, exorbitant Bails,
‘ and many more Oppressions, to the great
‘ Damage of the Subjects; yea, the *Bi-*
‘ *shops were sent to the Tower,* and the
‘ Birth of the Pretender was most neatly
‘ contriv’d. These Things, saith my Au-
‘ thor) manifested a Celestial Blindness
‘ and Madness, even to the Loss of his
‘ Three Kingdoms, *maugre all his Lives*
‘ *and Fortune-Men,* the which agrees well
‘ with that Observation of the Heathens,
‘ *quem perdere vult Jupiter prius dementat,*
‘ whom God intends to destroy, he first
‘ infatuates.’ Thus was the Church and
State over-run by *Popery and Arbitrary*
Power, and brought to the very Point of
Destruction; the Sacred Fences of our
Laws, the very Constitution of our Le-
gislation were quite broken thro’, the
which consider’d, every true Protestant
must say, *that he did Evil in the Sight of*
the Lord.

And

And now comes in the Brave K. *William*,
a Prince of *Blessed Memory* indeed, who be-
gan his Reign in the Year 1688. who de-
liver'd us from Popery, *French Slavery*,
and Arbitrary Government. Our Rights
and Liberties were by him declar'd and
vindicated, our Parliaments were free, and
*he Ruled according to the Laws and Consti-
tution of the Kingdom.* He was hearty in
his Wars against *France* and *Spain*, tho' be-
tray'd in most of his Measures; He was
faithful in the Observation of that *sacred
League and Covenant between him and his
Ally*; and the Tolleration Act he inviolably
maintain'd, according to his *Royal Promise*;
He was a Common Father to all his People,
without making *Distinction, Parties, or Schis-
matics* of any, and we were equally alike
protected under his Royal Wing, by which
he maintain'd the Love of all his Subjects;
He was *Religious, but not Superstitious*;
His Life was abstemious, doing that which
was *Right in the Sight of the Lord.* Re-
formation of Manners prosper'd well in his
Days, tho' the Lord knows since we are
over-run with a *Flood of Immorality and
Impiety*; Places Civil, Military, and Ec-
clesiastical, were then supply'd with Men
of sober Lives; but now *how is the Gold* Lam. iv. 6.
*become dim, how is the most fine Gold
changed?* He was a good Soldier, and
fought our Battles; He was a Politician,
and

A H A B'S EVIL.

and the wisest of all that had sat upon the *British Throne*; He was a *Christian*, and a true *Protestant*, but the Crown and Glory of all his Actions was, That he settled the Succession of the Crown in the *Illustrious House of Hanover* (that inestimable Blessing which we now enjoy) for which Generations to come shall call him BLESSED, and his Memory will be so to the End of Time.

But A H A B *did Evil in the Sight of the Lord*. And now perhaps some may wonder, that I take no Notice of *Queen Mary* and *Queen Anne*.

Thus much I shall say, if it may please you, that *Queen Mary* was a good Woman, a good Wife, a good Queen, wears an immortal Crown, and is really of *Blessed Memory*; But as for *Queen Anne*, I only say, that she dy'd the first Day of *August*, that very Day that the *Schism-Bill* took place, and was buried on that Day commonly called *Black Bartholomew*, the very Day on which her Uncle turn'd 2000 godly Ministers out of their Livings. And there's an End of the Race of the Stuarts, I say an End of the Stuarts.

And now tho' we have heard of the End of this Family, yet perhaps many of us are Stran-

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31

Strangers to the Beginning thereof, of which therefore for your Information, take this short Account out of History, the which is as followeth.

‘ *Banchoo* a Nobleman of *Scotland*, had
 ‘ a fair Lady to his Daughter, whom
 ‘ *Mackbeth* the King, desires to have the
 ‘ Use of; *Banchoo* refuses, and *Mackbeth*
 ‘ murders him, and takes the Lady by
 ‘ Force. *Fleance* the Son of *Banchoo*
 ‘ fearing the Tyrant’s Cruelty, flys into
 ‘ *Wales* to *Griffin ap Lhewellin*; the Prince
 ‘ of *Wales*; *Lhewellin*, entertains him with
 ‘ all hospitable Civility: *Fleance*, to re-
 ‘ quite his Courtesie, gets *Lhewellin*’s
 ‘ Daughter with Child: *Lhewellin* mur-
 ‘ ders *Fleance*, and *Lhewellin*’s Daughter
 ‘ is afterwards deliver’d of a Son nam’d
 ‘ *Walter*; this Son proves a Gallant Man,
 ‘ and falling out with a noble Person in
 ‘ *Wales*, that call’d him Bastard, *Walter*
 ‘ slew him, and for his Safeguard fled into
 ‘ *Scotland*, where in Continuance of Time
 ‘ he gain’d so much Reputation and Fa-
 ‘ vour, that he became *Steward* of the
 ‘ whole Revenue of that Kingdom, of
 ‘ which Office, he and his Posterity re-
 ‘ tain’d the *Sirname*, and from thence all
 ‘ the Kings and Nobles in that Nation of
 ‘ that Name had their Original.

Of

A H A B ' S E V I L.

Of this Family, both the *Scotch* and *English* Histories give us a very formidable Account, that most of the last of this Name and Family of the *Stewarts* came to their Ends by violent Deaths: King *James* the First, for his Tyranny, was cut off by the Nobility; the Second was slain at *Roxborough*, the Third at *Bonoxborn*, the Fourth at *Plouden-field*, the next Three in needless Quarrels with their Subjects, only *James* the Fifth, had the good hap to die of a natural Death; but as to his only Daughter, Queen *Mary*, Mother to King *James* the Sixth of *Scotland*, and First of *England*, it is manifestly known, that she caused *Henry* Lord *Darby*, her second Husband, to be cruelly murder'd, only to make way for her third Marriage with Earl *Bothwell* her Paramour, for which she was after call'd to an Account, and by the Votes of the Lords and Commons in Parliament She was adjudg'd to die; whereupon she fled into *England*, where contriving sundry Plots with the Papists and Duke of *Norfolk*, against Queen *Elizabeth*, she was at last brought to the Block, and lost her Head. For her Son, King *James* the first of *England*, the Duke of *Buckingham* was charged with His Death, by the Commons of *England*; and King *Charles* the First, lost his Head at his own Gates; and the Death of King *Charles* the Second, hath been

been by some disputed, and I am ready to think that he had no fair play; and as for King *James* the Second, he *abdicated the Kingdom*, and so died not among us; but Gracious Queen *Mary* and Queen *Anne*, both of them came to their Ends by natural Deaths, which concludes the unhappy Race and Family of the *Stewarts*.

But perhaps some may say, is there nothing worth Notice in the late Reign, since you seem to pass it by with Silence. ———
To which I answer,

We have had a *Glorious Peace* to make *France* great, and *Great Britain* little, and what then? *Knaves* are advanc'd, *Delinquents* prefer'd, *Leagues* are broke, the *Allies* trick'd, the *Kingdom* begger'd, both *Church* and *State* divided, *Debauchery* encourag'd, and *pure Religion* made a *Schismatick*, the *Laws* perverted, the *Tolleration* violated, the *Succession* disputed, and *indefeasible Hereditary Right* asserted in Favour of the *Pretender*; *Trade's* lost, *Hanoverians* discourag'd, the bravest General in the World is degraded, the poor *Catalonians* deserted, and all out of Order, *The whole Head was sick, and the whole* I sa. i. 5.
Heart faint, and so faint that *we had the* 2 Cor. i. 9, 10.
Sentence of Death in our selves, but in God
which raiseth the Dead, who deliver'd us
E from

from so great a Death, and doth deliver: in whom we trust that he will deliver us.

Use 2.

Secondly, Then how should Princes be concern'd about that Character they are like to have, when they shall lie down in the Dust? We see the Holy Ghost hath affixed the Characters of Kings deceased, whether good or bad; *the Names of Kings are never buried with them*; for it is then when cover'd with the Dust, that they have their truest Character; it's dangerous to give a true Character of living Princes, whether good or bad; if good (saith one) it carries with it, the Appearance of fulsome Flattery, and Princes by how much the more they deserve, so much the less they (generally) desire to be applauded; and if bad, who dares to speak it out, while Princes are arm'd with Power to do us so much Good or Hurt, according as they are either pleas'd or displeas'd; and by how much the worse they are, by so much the less they can bear to be told on't. But when once Death hath brought them upon the *common Level* with the rest of Mankind, every one will venture to say what was true, tho' not fit sooner to be said. If Princes will sin with *Ahab*, what better can be expected than *Ahab's* Character, *that they did Evil in the Sight of the Lord*; who while they liv'd, were not desired,

desired, and when dead, are not lamented; this therefore should be well weighed and consider'd, since a good Name is valuable, not only before but after Death, its doing that which is right in the Sight of the Lord, which makes their Names as a sweet Savour, and better than precious Ointment. Such who carry a good Conscience with them, leave a good Name behind 'em. *The Righteous shall be had in everlasting Remembrance, and the Memory of the Just shall be blessed; tho' 'tis immediately added, but the Memory of the Wicked shall rot,* and this we may assuredly expect will be verif'y'd and made good in the Case of the greatest Prince, as well as the meanest Peasant.

Thirdly, Then blessed is that People, *use, 3.* that hath such a Prince of whom it shall be said, *he did that which was right in the Sight of the Lord;* and this by God's wonderful Providence, is, and will be, no doubt, the happy Case and Condition of Great Britain, since our Illustrious George, after our long Struggle and incessant Prayers, is become our most rightful and gracious Sovereign. We have now a great, a wise, a religious Prince, *For the King trusteth in the Lord, and through the Mercy of the most High he shall not be moved:* Well may the Hanoverians mourn at the

Pfal. xxi.
1, 2, 3.

Loss of so great a Prince; but let *Britain* joy in their Salvation, a Legacy indeed by the brave King *William* of immortal Fame, however by *Sacheverell* accurs'd; and I doubt not but his wise Administration shall give full Satisfaction to every true Protestant, that he doth that which is right in the Sight of the Lord. *The King shall joy in thy Strength, O Lord, and in thy Salvation how greatly shall he rejoyce. — Thou hast given him his Heart's Desire, and hast not withholden the Request of his Lips. Selah. — For thou preventest him with the Blessings of Goodness: Thou settest a Crown of pure Gold on his Head; and since God hath wrought out his Salvation, let us always endeavour to maintain it that it may be ever said of our King, that he did that which was right in the Sight of the Lord. And that,*

2 Sam.
xxiv. 1.

First, By doing our selves, that which is right in the Sight of the Lord; for the Sins of a People do sometimes provoke God to leave their King, that he may do Evil in the Sight of the Lord, as *David* was left to number *Israel*, for the Sins of the People; *And again the Anger of the Lord was kindled against Israel, and he moved David against them, to say, go number Israel and Judah. Thus David, tho' otherwise a good Man, was left to fall for the Faults*

Faults of his People, God was so far angry with *Israel*, as to desert and leave *David* to himself; so that he yielded to that satyrical Suggestion, that he might bring dreadful Destruction on the People.

Object. But elsewhere the Scripture saith that Satan tempted *David*, *And Satan stood up against Israel, and provoked David to number Israel.* Thus both God and the Devil are said to tempt *David*, how shall we reconcile this? 1 Chron. xxi. 1.

Answer. This seeming Contradiction is thus solv'd, Satan provok'd *David* to it, as it tended to a Sin against God, and God being provok'd, not only permitted it, but also mov'd him to it, as it tended to the Punishment of the People; so that *David's* Numbering the People was both a Sin and a Punishment.

Secondly, We must help our King by our hearty and sincere Prayers for him, both in publick and private; this is the Apostle's Exhortation, *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty: For this is good and acceptable, in the Sight of God our Saviour.* 1 Tim. ii. 1, 2, 3. Pray, that God would keep
our

our King from all Sin, and from all Evil Counsel; and that his Throne may be establish'd in Righteousness; pray that he may execute Justice upon those Capital Sinners, Psalm. cxi. 4. who had almost ruin'd both Church and State; for they intended Evil against him, they imagined a mischevous Devise, which they are not able to perform. We have already pray'd him into the Throne, let us not cease praying for him, that he may rule over us in the Fear of the Lord, and that his Life may be prolong'd, and his Years to many Generations; that he may abide before God for ever; that Mercy and Truth may preserve him, until he shall change this mortal Crown for an immortal one in Glory, and leave this Character behind him, that he did that which was right in the Sight of the Lord.



F I N I S.

